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been told about a Toba or a Pilaga who killed himself. Apparently, suicide is a culture trait restricted to the Matako.

Can this pathological condition be attributed to the life in the mission and to the discipline imposed upon the natives who have shown willingness to become Christians? The psychological motivation for conversion is undoubtedly fear of the white men and hunger. The missions are a buffer between the Indians and the ruthless white colonists. In the missions the Indians find jobs and, in case of distress, food. They also receive free medical treatment. The price they must pay for these privileges is to give up dancing and drinking, to abandon warfare and native sports and to forget shamanism. In addition they are expected to go to church twice daily and the children and many adults spend part of the day in school. Life under such conditions is extremely dull. All the activities that made life worth while disappear unless they can secretly play hockey or indulge in a drinking bout. This, of course, they quite frequently do. Although their present situation can explain their indifference, their anxieties and their lack of attachment to life, can the mission discipline be held responsible for the Metako suicidal mania?

In six of the cases cited above, marital maladjustment was blamed for the suicide attempt. In one case, the suicide was attributed to lack of sexual gratification. One couple attempted suicide because of the insults showered upon them by an angry and frustrated woman. One case may be ascribed both to sexual maladjustment and fear (the case of Martin). Criticism by neighbors is the cause in one instance. In only one case that of the old woman who had lost her son, can grief be considered the determining reason for the suicide.

In addition, there is no doubt that suicide among these people has a decidedly aggressive character. The Matako use suicide as a threat; by killing themselves, they punish the person who has offended them. The punitive character of suicide leads to the problem of aggression and aggressiveness among these people. In daily life little direct aggression is shown in their mutual relations. There are almost no quarrels; ordinarily men are not harsh to the women. Children are coddled and are seldom scolded. Nevertheless, strong aggresive tendencies exist. Whoever has witnessed a hockey party on the Pilcomayo loses any illusion he may have had about the gentleness and softness of Matako manners. In its brutality and fierceness each hockey party resembles a pitched battle. The Indians paint themselves and dress as if they were getting ready to face a real enemy. The teams are formed by men who are related by blood or who live in the same community. The adversaries are frequently members of bands which are on unfriendly

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terms. Every party ends with broken limbs, smashed skulls or at least ~~avail to persuade the mother to receive her child. The missionary~~ with black and blue marks. The fact that they gamble for high stakes on the outcome contributes to the violence of the party and to the passionate ardor of the players.

Aggressiveness finds another outlet in drinking bouts. Fights are so intimately associated with these alcoholic enjoyments that, before a party begins, the chief gives a long talk in which he exhorts the men to refrain from violence and to have a good time in peace and harmony. When the men begin to get inebriated the women conceal the weapons in the bush. Despite these precautions, quarrels and fights are rather common. Men remember slights and insults delivered months before and belatedly challenge the offender. Threats are exchanged and hard words are followed by acts of violence.

Formerly, of course, suppressed bad feelings found an outlet in the practice of black magic and aggressive personalities were able to indulge in regular warfare and scalping parties.

In order to maintain discipline and to prevent violence, missionaries have prohibited hockey, drinking and, of course, witchcraft and warfare. As a result there is in modern Matako society no institutionalized means for any person to give vent to his feelings of anger and aggression. Suicide is the only way open to punish the offender.

It is possible that interest in life itself decreases as the Indian is progressively prevented from carrying on any of his former activities. In addition, he is faced with increasingly difficult economic problems. The struggle for life is harsher and the conditions more humiliating. The Indians are well aware that they are the underdogs.

In a general way, we may say that the Matako have no resilience. They are abused, down trodden by the whites but rarely revolt. They accept their lot with abject resignation. Why should they bother, is their attitude; since the white man has come it has always been the same. Missionaries say that they rarely resist temptation; a man who for years has been a good Christian, "sins" at the first opportunity. Moreover, the Matako are decidedly unaquisitive; they give away for trifles the very objects for which they have worked for months in the sugar cane factories. They do not even bother to increase their small herds. Such indifference to possessions increases with old age. An old man asked, "Why should I bother to get more goats, since I am about to die? This behavior undoubtedly carries over from the past when the property of the dead was destroyed.

Nevertheless, since similar conditions prevail among other Indian groups without provoking a comparable predilection for suicide, the